

The DUCKERS

Duck'd, and Duck'd, and Duck'd again,
Head, and Ears, and all over;

F O R

Plunging, Scolding, and Defaming.

Occasioned

By a Message brought me by an Anabaptist.

T H U S,

*you stop not the Press, Four Men will swear Sodomy
against you.*

Humblly offered to the Consideration of Learned,
Pious Anabaptists; who confess I have
given their Cause of Plunging a dreadful
Blow.

W I T H

Friendly Address to Mr. *Philosensus*, whose
Mistake in thus joyning this Greek and Latin
word together, helps me to a Thought a-
gainst Plunging.

That it not only tends to, but actually doth
deprive some Men, but especially Women,
(on their own Confession) of their Senses when
Baptized, (as they call it) and therefore is
not, cannot be an Ordinance of Christ, but a
Human, or rather Diabolical Invention.

With more Arguments against Plunging.

By Trepidantium Malleus.

LONDON, Printed for John Marshal at the
Bible in Grace-church-street, 1700.

THE DECKERS
 A NEW AND COMPLETE
 SYSTEM OF
 DRAWING, PERSPECTIVE, AND DESIGNING
 IN
 ARCHITECTURE, LANDSCAPE, AND FIGURE
 BY
 J. DECKERS
 LONDON, Printed for John Baskett at the
 Table in Grace-Church-Lane, 1700.

*The Duckers Duck'd, and Duck'd,
and Duck'd again; Head and
Ears, and all over, for Plunging,
Scolding, and Defaming.*

When my last Sheet against Plunging in Baptism was put in my Hand to be Corrected, in order to its true Impression, came a Bapt. (vulgarly Anabaptist) to me with these Words in his Mouth. *If you stop not the Press you are undone, and will repent it, Four will Swear Sodomy on you.* To whom I replied, I will hasten my Work the sooner, and challenge any of my Accusars to face me, &c.

Now, Reader, They that would conceal Sodomy to serve their Cause, no wonder if they do a Brother or Sisters Whoredomes, or their own.

But why was not this Sodomy charged on me before I wrote my Epistle to Mr. Keith against Plunging? I was intimate with them long before. Not a Word said to me of any
A 2 such

such thing. So some dealt with Dr. *Oats* when he discovered the Popish Plot, &c. To name no more. Let God and Man judge between me and them.

Because I mention known Stories, no Man can deny; must therefore such false ones be invented on me?

There were 3 Fornicating Bapt. Speakers discovered in one Year in this City, and how many more such may be in one Year more, who knows? These were Topping Men among them, I think they will never be without many such till they leave Plunging their Sisters; woful is the *Dedford* Story last Year! I am not more assured, that Baptism is from Heaven, then that their Plunging is from Men. And that whatever their Sophistry and Equivocations be, they know as well as we, - their great Men many of them.

1. That many die of this Disease. If some know not, many of our Ministers, and People do, it is not convenient to be particular here.

2. That many of them Evacuate in the Water *Pisse*, is a Scripture Word, and plain *English*, and therefore I say *Pisse* there. Another thing is not a Scripture Word, and therefore I will learn of the Holy Ghost to exprels indecent things decently. The Story of a Woman dipped a little after Child-birth, and what was seen in the Water, and that she (I think) soon died, is often talked of.

Now, suppose when Christ hath appointed Wine in the other Sacrament, One should take *Uinum benedictum* so; as I knew a Man in a

Surgeon's Shop, that did on a Mistake, and should say this is *Blessed Wine*, and Vomit in the Cup, were not this an Abomination? As great, or greater is this I am now speaking of. That when God commands Baptizing, Pouring, or Sprinkling with Water, a safe thing, Men should plunge Head and Ears, and Piss there, &c.

Had not this been an amazing thing to Sober, Grave, Serious Maids, and Matrons when they came to *John's* Baptism, to be dealt with as a company of *Forward Scolds*? Now you that thirst after my Blood, as if you hoped, as did your Fathers Forty Years since, to see the *Blood of the black Goats running in the Channels*; I may must not yours run there too, many of you who are become *Black-Goats* now? Yea, such as have no Learning go up and down with a *little* *band, black Cloaths and Coats*, which puts me in mind of the Proverb, *Bos cum chistellis*, or a *black an Apes in a Doublet*. I remember when *Flavil* wrote against Mr. *Cary* (that intolerable Plagiary) Oh the vile Stories they invented of that famous Divine! Mr. *Cary* about that time went to *Exeter*, and Preach'd two of *Flavil's* Printed Sermons, which when discover'd cost him about a half Years Sickness. He must go there no more to shew the Gifts he gave him without Learning and Study. An abominable Cheat! Playing with God and man! They that love not Presbyterian Baptisms love in this way Presbyterian Sermons. When at first they grew numerous, how few would say, they were Converted by their Preach-

ing? They commonly dated their Conversion or Reformation under the Ministry they asserted.

For my part I care not for *Reading* but *Thinking*. I read nothing, but muse on this Argument.

Now, as Brother *Minge's* Name brought me one Argument against Plunging. That they put there; who dares say, it is not often done? Many Men know when they go to swim they often do, no Man doubts it.

Well, Mr. *Philosensus* that seconded Mr. *Makerwater* with a Libel, hath brought another Argument to my Mind against Plunging; for this is a mad word, made up of Latin and Greek. *Philosensus* must be a Man without sense, I use it against Plunging thus; That it takes away the use of Men and Women's Sense or Reason, whilst they are Baptized, as they falsely call it. I am sure this is true, especially in Women, and those of tender Natures, and is confest by them. Now what a horrible thing is this? I would I were as sure of some of them, that they ever found their Senses after, as I am sure they then lost them.

To see a young, beardless, snivling, ignorant Boy, or an old Cobnose Ignorant Lubber in the Country, dip Sister in the Water, and handle her ungainly, and for our Tradesmen to come to a Disputation, and say as one in the *Wit*. That tho' Infants did not eat any of the Flesh in the Passover, they might of the Broth? (The Broth of a roasted Lamb) like

Brother *Shewinsky*, being an Opponent lately before 5 hundred People about the change of the Sabbath day; ask'd his Brother *Albin* what he meant by *implicitly*, whether in plain words? No matter whether such an impudent Dunce be a Socinianizing Person or no. How was I ashamed, as well as others, to hear Three hours spent in meer Tattle. Yet such must Write Polemical Divinity. Some write Hymns, and tell us of the Female *Seet* for *Sex*, &c. And how Grace makes them more lovely then Top-knots, and these must be sung in the Meeting, &c!

Some before Dipping make it their main Work to inveigh against our Baptisms with a Glib Mouth, and run in with their Boots without Fear or Wit.

These were not so Prudent as a Brother of this City; who when he had long haranged for Plunging, said, *I am not use to do it, and am not so well disposed for it,--I will therefore desire another to do it,--* Which made a good Grave Friend of mine that saw it loath their Baptisms after.

They shall tell us, That such a Jesuite said, *We know the ancient Simplicity is kept up among the Anabaptists, but we all do what we do for Gain.* As if Jesuits would not tell the Quakers, or any others so; turn themselves in any Shapes? Tho' by the way the Story may be as false as that a Bishop said so, and so to a Brother about Baptism, when on Examination it was made evident the Bishop never saw the Man. This Villany was not done in a

corner: so they say the Churchmen tell them you have gotten the right end of the Staff of *usque Boni Baptismi*; when perhaps not a word true. But such Stories of the Clergy make Additions to the number of their Profylites, and that is enough.

And often we are told of Plunging in the Time of *Austin*.—For my part I cannot believe every thing some say of those Times, but this I know.

They were then very Corrupt in their Notions about Baptism. It was put off till they thought Death approached. Now I remember *Austin* in his *Confessions*, *Ægrotans Baptismum quæsit*. In one Chapter, *Signabam ante signu Crucis* (This is nothing with you if the Church of England urge it for the sign of the Cross) & *condiebar sale*. (This is nothing with you nor them, if a Papist urge it for his *Crisma*.) I offer more Arguments against Plunging.

1. If in lesser Duties it be a golden Rule in Matters of Worship, a Law of Nature Antecedent to the Command of *Paul*, *That all things be done decently*.---Then Plunging in so great an Ordinance as Baptism, with cloaths on or off is Vice and Detestable.

2. If God will have *Mercy and not Sacrifice*, then it is Unlawful to Plunge Persons tender, and labouring with many Dilemperers.

3. If Persons as soon as Converted by the Word may be Baptized, but cannot be Plunged, (especially in some Places) then Baptism is not Plunging.

4. It is Unlawful to Baptize naked young Men and Maids, old Men and Women, before many Spectators; as a thing Immodest, Unclean, Barbarous and Ridiculous. Then Plunging them so is Unlawful, and to Plunge them with Cloaths on is to Baptize Cloaths as well as Persons.

5. If the Ancients often Baptized Men, embracing Christianity on their Death-beds, then they Plunged them not, even in Times of great Superstition, who sometimes in many things over-did, and therefore no wonder if in the use of more Water then need.

6. If Houses cannot be had, or good Fires, and warm Beds nigh Rivers, or such Places of Baptism, which is often so, then Plunging without these is Barbarous and Unlawful. I say Plunging is a notorious Breach of the 6th, as well as the 7th. Commandment.

7. If there be great danger that Brother and Sister should meet together sometimes in the same warm Bed, as they did before in the same cold Water, then this Plunging is Unlawful.

8. If he that is wash'd, as our Lord said to Peter, need not wash the whole but the Feet only. Then it is Folly to say, the whole Body must be wash'd, not the Face only.

And because I am ask'd by some wise Men, where I find the word *Bapto*, to Dip or Plunge, used in the New Testament? Let them turn; that *dippeth* with me in the Dish,--send *Lazarus* to dip the tip of his Finger.--His Garments dip'd with Blood, &c. In none of these

is the word *Baptize* used, which corroborates my Argument.

And now Brother Bapt. for you know that *Cain* was *Abel's* Brother, though he sought his Life, (and had it too) but not in so barbarous a way as you sought mine.

1. For he stab'd him not in his Name and Reputation, tho' in his Body. Never charged him with Sodomy, but hated him, as you me, because his Deeds were good (as our Baptism) and his own Evil (as your abominable Plunging.)

2. He added not Perjury to his Wickedness, never got four Men to Swear falsely against him; yet as *Cain* was *Abel's* Brother when he contriv'd Mischief against him, as well as when he did not, so you may now as well as when I call'd you once Brethren, and you, as far as I know sought not my Ruine. You call one another Brother, some of you have call'd me so, I you Friendly.

Well Brother *Cain*, had you done your Work, I doubt not but God and Conscience would have sounded in our Ears Day and Night, *What hast thou done?* The Voice of thy Brother's Blood, cryeth in my Ears from the ground, and now art thou cursed, and you had gone up and down as *Cain* the Elder once did, till you on the top of a Ladder had Preach'd my Innocency.

Come *Cain*, get four Men more to swear that I Plunged you, one as much as the other.

Whereas

Whereas I am charged by some, that I once
 justified *Corpus Theologiae*, a *Body of Divinity*, to
 be true Latin, I say it still *Volumus* may be
 so call'd, *Corpus juris*, and by the way *Corpus*
Artorum, The Company of Taylors is good
 Latin too, Is *ἐκχλὴ* 2 *Act* 17. False Greek?
 For so I am charged, I am not willing to
 name by whom.

Let Brother *Collins* himself, Brother *Keneb*
 and the rest say (as I,) and I will believe them.
 That if ever they abused their *Bodies* with *Wo-*
men since they were *Plungers*, they desire God
 to make it as the unpardonable Sin, never to be
 forgiven in this World, nor in the World to
 come. *Amen, Amen.* Mr. *Philosensus* being put
 to it closely by one (who offers to give it on
 Oath) said, That he believed *I was an honest*
Man, and guilty of no bad Morals. (Yet He
 talks of the Four Swearers) *Bapts* in many pla-
 ces where I have liv'd never doubted my *Morals.*

These Men after the *Portsmouth* Disputation
 were about to prove a worthy Disputant there
 a *Print a lewd Man.* I do believe when the
Bapts tell Stories of such sick *Persons* *Dip'd*
they came home well, gon out with a Staff, and
came home without any, &c.

They are *Lyes*, or *Tricks*; some can be sick,
 and well when they please. Any Man of Sense
 may espy a Cheat here.

Whence is it, that if any wild Notions
 spring up. This People are sooner infected than
 others; and turn more *Socinians* than others, &c.

Once the *Presbyterians* were *Baals Priests*,
Dogs, and *Cats* were sprinkled in detesta-
 tion

tion of *Infant Baptism*, as that worthy Divine
Father Slater in this City mentioned in the Pul-
 pit, and the Bapts denied. He proves all by
 a Sermon before the *House of Commons*, Preach-
 ed by that *Stupendious piece of Sense*, the ever
 famous *Obediah Sedgwick*, Authority Sufficient

To Mr. Philofensus.

Sir,

I am yet *SAM. RECONCILEABLE*.

ADVERTISEMENT.

IF any more Libels come out
 against me, (not else). I am
 ready with an Epistle to the
 King of Sion, St. Matthias, David,
 George, Knipperdolling, and the
 rest of the Twelve Apostles, with
 a Character of them; as Men, as
 Christians, as Speakers, proved
 from good Authority, my own
 Observation, and common Ex-
 perience.

A to
FRIENDLY EPISTLE
TO THE
Reverend Clergy,

AND

Nonconforming Divines, who greatly approve of my late Epistle to Mr. *George Keith* against Plunging, and for Sprinkling in Baptism.

Wherein is proved,

I. That the Proofs commonly brought for Plunging are precarious and frivolous; and that there are more Arguments against it then what I have yet named.

II. That the Face or Head must be washt in Baptism without other Parts of the Body, not other parts of the Body without them.

III. That it is more then probable, our Baptism is of God, Plunging not so. from the woful Stamp found on the Anabaptists first Reformers.

WITH

Censure of an Epistle to Mr. *Keith*, against mine to him, by a *nameless* Man, (or Men) whose silence here brings another Thought to my mind against Plunging. That it is made a plain, necessary Duty, tho' the Scripture be *silent* about any one Precept, or Example, or one good Consequence for it; and therefore Plunging being thus Nameless is Folly.

By *Trepidantium Malleus*.

LONDON: Printed for John Marshall, at the Bible in Grace Church-street. 1700.



